# Mard Aur Aurat Ki Namaz Me Fark Ke Dalail

NOVEMBER 4, 2014FEBRUARY 23, 2016 / SK AVAIZ HUSSAIN
Ghair Muqallideen Namazion Ke Dilon me Shukook Wa Shubhaat peda karne Aur Tarah tarah ke Waswase Dilon me daal raye hai.. Inhi waswaso mese Un logo ka Ek Waswasa yeh Hai ke "Mard Aur Aurat ki Namaz me koi Fark Nai hai, jo Farq karte he wo Namaze Ghalat Aur Sunnatk khilaf parhte hain"
Halaanke Khud inki yeh baat he Ahadis Aur Ta'amul Ummat ke khilaf he, Kyuke Mard Aur Aurat ki Namaz me Fark na sirf Sareeh Ahadees se saabit hai bulke shuru se Ummat ka
ta'amul wa Tawarus bhi Isi ke Mutabik chala Aaraha hai..
Iski Tafseel Aap log Insha'Allah Ahadees Ki Roshni Me Mulahiza karenge..

1) Takbeer Tehreema ke Liye
Haat Uthaane Me Fark..

وعن وائلِ بنِ حجرٍ قالَ : قالَ لي رسولُ الله صلى الله عليه وسلّم : «يا وائلُ بنَ حجرٍ إِذَا صَلَّيْتَ ♥
فَاجْعَلْ يَدَيْكَ حِذَاءَ أُذُنَيْكَ، والمَرْأَةُ تَجْعَلُ يَدَيْهَا حِذَاءَ ثَدْيَيْهَا».

Tarjuma- Hazrat Wail Bin Hujar Raz Se Riwayat Hai Ke " Hazrat Muhammad (Sallallahu Alaihe Wasallam) ne Hazrat Wail bin Hujar Razi se farmaya, jab tum Namaz
parho to apne Haath kaano ke Barabar Uthao Aur Aurat apne haath Chaati ke Barabar Uthaye..
(Majmo Uz Zawaid, Jild-02,Safa-103, Maktaba Beroot, Mu'jam al Kabeer
Tabrani 22/19)

♥ Hazrat Umm Darda Razi Apne Kaandho Tak Haath Uthaati Thi..
(Juz e Rafedain : Safa 66 ,
Musannaf Ibn Abi Shaiba)

♥ Hazrat Ata'a Tabi'ee (Rah) bhi Yahi farmaate Hain Chunanche Ibn Juraij Rah kehte hai ke mene inse pucha ke Takbeer ke waqt kiya Aurat bhi Apne Haatho se uss tarah
ishara kare jis tarah Mard karte hai? Toh Unhone Farmaya Nahi Aurat Mardo ki tarah Haath na Uthaye, phir bahot he Past Andaaz me Apne haatho se ishara karke batlaaya Aur Farmaya ke Aurat ke liye (Haath Uthaane ki) kaifiat Mard kisi nahi hai..
(Musannaf Abdul Razzaq, jild-03, Safa-137)

2) Niyat Bandhna Ya Haath
Baandhne me Fark

Isse Pehli Wali Bayaan karda Hadees Aur Asaar bhi Aurat ka Haath seene pe Baandhne ka suboot he kyuki Mard ke Muqable me Aurat ke liye seene ke barabar haath
uthaane me ek Hikmat ye bhi he ke isme Parda ziada he, lihaza Haath baandhne me bhi Is ke liye wahi Hea'at ziada munasib hogi jisme Parda ziada hoga Aur woh hai Seene pe Haath baandhna..Issliye

♥ Hazrat Ata'a Tabi'ee (rah) he farmaate he ke "Haatho ko jitna sukerh sakti ho Utna sukerhe..
(Musannaf Abdul Razzaq, Jild-03, Safa 137)

♥ Maulana Abdul Hai Lakhnawi (rah) ne isko sabka Ittefaaqi masla bataya hai, Chunanche likha he,
Aurato ke Haqq me Sabka Ittifaaq he ke Unke liye (Auraton) Sunnat,
seene pe haath Baandhna hai..
(As sa-Aaya, Jild 03, Safa
156)

3) Sajde ki Kaifiyaat me
Fark..

Sajde ki kefiat me bhi Mard Aur Aurat Ki Alag Alag he, Mard ko Sajda me Pait Raanose, Baazo Baghal se juda, nez kuhnyia Zameen se utha kar Rakhni chahiye Jabke Aurat in Sab A'azaa ko Milakar Aur
Simta kar rakhe Chunanche

♥ Imam Abu Dawood (Rah) ne
apni Maraseel me riwayat
karte he ke

عن يزيدَ بن أبي حبيب أنَّ رسولَ الله مَرَّ عَلَى امرأتينِ تصليانِ، فقال : «إذَا سَجَدْتُمَا فَضُمَّا بعضَ اللحمِ إلى الأرضِ، فإنَّ المرأةَ لَيْسَتْ في ذلِكَ كالرجل

Tarjumah- Ek dafa Aap (Sallallahu Alaihe Wasallam) Do Aurato ke paas se Guzre jo Namaz parh rahi thi, Toh Aap (Sallallahu Alaihe Wasallam) ne
farmaya, Jab tum Sajda karo to Apne Jisam ko Zameen se milado isliye ke beshak Aurat is baare me MARD ki tarah nahi hai..
(Maraaseel Abi Dawood, Mulhiqa Sunan Abi Dawood,Safa 8 Sunan Behaqi,Jild 2, Safa 223, Illa Us Sunan, Jild 3, Safa 19-20)
* Yeh Riwayat Shawahid Ke Sath Hasan Darjeh Tak Pahuchti Hai..

♥ عن عليّ قال : إذا سجدت المرأة فلتحتفر ولتضم فخذيها

Tarjumah- Hazrat Ali (raz) ka Irshad he,Aurat jab Sajda kare to Khoob Seimat kar kare Aur Apne Raano ko apne Pait se Milaa leh..
(Musannaf Abdul Razaq, jild 03, Safa 138, Sunan Baihaqi, jild 02, Safa 222, Musannaf Ibne Abi Shaiba, jild 01, Safa 270 Hd.no-2773)

*Yeh Aasar Ali Raz Se Jo Hume Milti He Uske Alag Alag Sahih Turq Maujood He, Mussanaf Ibn Abi Shaiba Me Riwayat Abul Ahwaas Se Maujood He Wahin Musanaff Abdur Razzaq Me Isra'il Rah Se Milti He..

♥ Ibne Umar (Raz.) Se Marfooan Naqal Kiya Gaya Hai Ke Aurat Jab Sajdah Kare To Apne Peit Ko Raano Se Chipka Le.
(Ibne A'adi)

♥ Hazrat Hasan Basri Aur Qataada (rah) jo Ajilla Tabi'een mese hai, Farmaate hain, Jab Aurat Sajda kare to Jitni Simat sakti ho utni Simat jaye Aur khul kar Sajda na kare taake Uski Put Oonchi na hojaye..
(Musannaf Abdul Razaq, jild
03, Safa137)

♥ حدّثنا أبو بكر قال نا ابن مبارك عن هشام عن الحسن قال: المرأة تضم في السجود

Tarjumah- Hasan Basri Rah Farmate Hain Ke Jab Aurat Sajda kare to Jitni Simat sakti ho utni Simat jaye..
(Musanaff Ibn Abi Shaiba
1/270)

♥ عن إبراهيم قال : إذا سجدت المرأة فلتلزق بطنها بفخذيها ولا ترفع عجيزتها ولا تجافي كما يجافي الرجل

Tarjumah- Hazrat ibraheem Rah Farmate Hain Ke Aurat Jab Sajda Kare toh Apne Rahno Ko Pait Ke Sath Chipka Le Aur Apne Kamar Ko Na Ucha Uthaye, Na Hi Mardo Ki
Tarah Apne Hatho Aur Pairo Ko Phailaye..
(Musanaff ibn Abi Shaiba
1/303)

♥ عن مجاهد أنه كان يكره أن يضع الرجل بطنه على فخذيه إذا سجد كما تضع المرأة

Tarjumah- Imam Mujahid Rah Jo Ibn Abbas Raz Ke Shagird He Farmatey He-"Mard Ke Liye Makrooh Hai Ke Woh Aurato Ki Tarah Ranho Ko Pait Se Milkar Sajda Kare..
(Musanaff Ibn Abi Shaiba
1/303)

♥ عن عبد الله بن عمر قال قال رسول الله صلى الله عليه وسلم إذا جلست المرأة في الصلوة
وضعت فخذها على فخذها الاخرى وإذا سجدت الصقت بطنها في فخذيها كالستر ما يكون لها وان
الله تعالى ينظر إليها ويقول يا ملائكتى اشهدكم انى قد غفرت لها

Tarjumah- Hazrat Abdullah bin Umar (raz) ki Marfo Hadees he ke Aap (Sallallahu Alaihe Wasallam) ne Aurat ki Namaz ke baare me Irshad
farmaya ke-"Aurat jab Sajda kare to Apna pait Apni Raanose Aese Taurpe Chipka le jo isske liye zyada se zyada Parde ka Muajjib ho..
(Sunan Baihaqi, jild 02, Safa 223
Ila Us Sunan jild 3, Safa 31)

Tambeeh-Is Hadis me Aap (Sallallahu Alaihe Wasallam) ne jo ye farmaya he ke "Ziada se Ziada Parde ka Muajjab ho" isse ek Eham Usool Maloom hua ke Aurato ke liye Namaz ki He'ath wo Masnoon he jis me Satar yani Parda Ziada se Ziada ho..

♥ Hazrat Abu Saeed Khudri(raz) farmaate he Aap (Sallallahu Alaihe Wasallam) Mardo ko Hukam diya karte te ke Khoob khul kar Sajda kiya kare Aur Aurato ko Hukam diya karte the ke woh Khoob Simat kar sajda kare..
(Sunan Behaqi, jild 02, Safa
222)

Tambeeh-"Imam Behaqi (rah) ne Hazrat Abdullah Bin Umar(r.a) Aur
Hazrat Abu Saeed Khudri (raz) ki in Hadiso ko Zaeef batlaya he, lekin isse Nafse Masla pe koi Asar nai parhta, ek to isliye ke Asal Istidlaal
pehle jo Ahadis he unse he. Ye dono Ahadis batoor Istish'haad zikar ki gai hai..
Dusra Isliye ke in Ke Zu'af ka Jabeera or Tadaruk pehle waali Hadiso se hogaya hai..
Teesrah isliye ke is Mauzu par inse
ziada Saheh Koi Hadis inse Ma'araz mujood nai hai. Aisi Surat me kisi ki Shakhsi raye ki Banisbat Zaeef Hadis pe Amal karna he Sahih wa
Sawaaab hota hai..

4) Qaide Me Baithne Ki
Kaifiyat me Fark

Mard aur Aurat ki Namaz me yeh ke, Qaide me Mard apna Baaya Paao bicha kar iss pe baithte aur apna Daaya Paao kadha rakhe, jab ke Aurato ko apne dono paao Dayain taraf Nikaal kar Bayein Sireen pe
Baitna chahiye..

♥ ( عن نافع، عن ابن عمر أنه سئل كيف كن النساء يصلين على عهد رسول الله صلى الله عليه وسلم أي في زمانه صلى الله عليه وسلم (قال : كن يتربعن) أي في حال قعودهن (ثم أمرن أن يحتفزن

Hazrat Abdullah bin Umar(raz) se poocha gaya ke Aap (Sallallahu Alaihe Wasallam) ke zamaane me Aurate Namaz kis tarah parha karti thi? To unhone farmaya ke pehle
Aurate Chaar zaano baithti thi, phir Unko hukam diya gaya ke Khoob Simat kar baitha karein..

*Is Hadith ki Sanad is darje ki he jis ko Muhaddiseen “sone ki zanjeer” kehte hain Yani Sunehri Sanad Hai..
(Ila Us sunan, jild 3, Safa 20 Musnad Imam Azam, Safa 73)

♥ Hazrat Abu Saeed Khudri (raz) farmaate he ke Aap S.A.W Mardo ko Hukam diya karte the ke Tashahudd me Daaya Paaon karha rakhe aur
Baaya Paaon bicha kar ispe baitha kare, Aur Auraton ko hukam diya karte the ke woh Chokrhi baithe..
(Sunan Baihaqi, jild 2, safa 223)

♥ Hazrat Abdullah bin Umar(raz) Aap S.A.W ka irshad Naqal karte he ke, Aurat jab Namaz me baithe to
apni ek Raan doosri Raan pe rakhe.
(Sunan Behaqi, jild 2, safa 223 Ila Us Sunan, jild 3, Safa 25)

♥ حدّثنا أبو بكر قال نا أبو خالد عن محمد بن عجلان عن نافع أن صفية كانت تصلي وهي متربعة

Tarjumah-Nafi Rah(Mawla Ibn Umar raz Se Marvi He Ke Sayyidah Safiya Raz Namaz Me Tarabbu(Chaar Zano) Baitha Karti Thi..
(Musanaff Ibn Abi Shaiba
1/303)

♥ حدّثنا أبو بكر قال نا وكيع عن العمري عن نافع قال: كن نساء ابن عمر يتربعن في الصلاة

Tarjumah- Nafi Rah Farmate He Hazrat Ibn Umar Raz Ki Gharki Auratein Namaazo Me Tarabbu(Chokadi) Baitha Karti Thi..
(Musanaff Ibn Abi Shaiba
1/303)

♥ عن خالد بن اللجلاج قال: كن النساء يؤمرن أن يتربعن إذا جلسن في الصلاة ولا يجلسن جلوس الرجال على أوراكهن

Tarjumah- Khalid Bin Lajlaaj Rah Farmate He Ke Aurato Ko Hukam Diya Gaya He Ke Vo Namaz Me Choukadi Baithe Unhe Mardo Ki Tarah Nai Baithna Chaiye..
(Musanaff Ibn Abi Shaiba
1/303)

Tambeeh-Namaz se Baahir ki chokhri to wahe he jise Aalti Paalti kehte he yani Daaya Paao Baaye Gutne ke neeche aur Baaya paao Daaye Gutne ke neeche de kar baitna, aur Namaz ke Andar ki chokhri yeh he ke Daaya Paao Daye
Surain ke saath (bahir ki taraf) aur
Baaya Paao Daaye Raan ke saath (Andar ki taraf) mila kar surain pe Baita jaye..
(Aujzul Masalik, jild 01, safa
258)

Namaz ki is k Ilawa ek aur bethak bhi hai jisse "Tawarruk" kehte he, wo he apne Dono paao daaye taraf
Nikaal kar Baaye sireen pe baitna. Aurate pehle Namaz me Chokrhi baitha karti thi isme chunke Tawarruk ki Banisbat Phelao ziada tha isliye baad me inko Tawarruk ka Hukam diya gaya ke isme Chokrhi ki Ba-nisbat Simtao Ziada tha..

5) Sarr Dhaanp Me Fark

Mard agar Nange sarr Namaz parhe to hojaati hai, agarche bilawaja aisa karna MAKROOH hai, lekin Aurat ka poora sarr nahi bulke agar sirf chauthai (4th) sarr bhi khula rahe to
iski namaz nahi hoti..

♥ Hazrat Aisha Raz Aap (Sallallahu Alaihe Wasallam) ka irshad Naqal farmaati he k, Baaligha Aurat ki Namaz Allah ta'ala bagher Odhni ke Qubool nahi karta (yani Sahih nahi hti)
(Sunan Abu Dawood, jild 1,safa 94
Sunan Tirmizi, jild 1, safa 75 Sunan Baihaqi, jild 2, safa 233
Musannaf Abdul Razzaq, jild 3, Safa 130)

6) Ba-jama'atNamaz ki
Afzaliat me Fark

Mardon ke liye to Afzal balke Zaruri ye he ke wo Farz Namaz Ba-jama'at Ada kare jab ke Aurato ke liye Afzal ye he ke wo Bilah Jama'at, Alehda
Alehda Namaz parhe..
Aurato ki Jama'at se mutallik Aap
(Sallallahu Alaihe Wasallam) ne farmaya, Aurato ki Jama'at me koi bhalai nai he illa ye ke Masjide
Jama'at me (mardo ke sath) ho..
(Rawahul Ahmed Wal Tibraani Fil Ausat, Bahawaala, Ila Us Sunan, jild 4, safa 214)

6) Agar Aurat Imaamat Aurato ki Kare To Uske Qayaam me Fark..

Agar Mard Imaam Hoto Saff se Aage Nikal kar khada hota ha jab ke Aurat Imaam ko Saff ke andar he khada hona chahiye, Chaye Wo Farz
Namaz Ho Ya Nawafil Aurat Ko Darmiyane Saff Khadi Hona Chaiye..
Mard Imaam Bane Toh Qiyaam ke baare me..

♥ Hazrat Samra bin Jandub Raz
bayaan karte he ke, Rasoolullah S.A.W ne humko Hukam diya ke jab hum 3(Teen) Aadmi ho (aur Namaz Bajama'at parhne lage) to ek hum mese Aaghe hojaya kare..
(Sunan Tirmizi, jild 1, safa 54)

Aur Agar Aurat Imaamat Kare Toh Qiyaam ke baare me Hazrat Abdullah bin Abbas Raz farmaate he,
Aurat (agar) Aurato ki Imaam bane toh unke Darmiyaan khadi ho.
(Musannaf Abdul Razaq, jild 3, safa 140)

♥ Ek Dafa Hazrat Aisha Raz ne farz Namaz me Aurato ki Imamat karayi toh unke darmyaan khadi hui.
(Musannaf Abdul Razzaq, jild 3,safa 141 Kitaab-ul-Aasaar,Safa 43)

♥ Hazrat Umme Salma Raz ne ek dafa Asar ki Namaz me Aurato ki Imamat karwayi toh hamaare (Auraton Ke Saff Ke) darmyaan khadi hui..
(Musannaf Abdul Razzaq, jild 3, safa 140 Sunan Baihaqi, jild 3, safa131 Nasbur Raaya,jild 2, safa 31)

7) Aurat Ki Behtareen Masjid
Unke Ghar Hai Lekin Mardo Ko
Farz Namaz Ba-Jamaat Masjid
Me Parhna Wajib Hai..

♥ Hazrat Abdullah bin Umar Raz Aap (Sallallahu Alaihe Wasallam) ka irshaad Naqal karte he ke, Apni Aurato ko
Masjido (me Aane) se Mana na karo, lekin Unke liye zyada Behtar Unke Ghar he hain..
(Abu Dawood, jild 1, Safa 84 Sunan Baihaqi, jild 3, Safa 131)

♥ Hazrat Abdullah bin Masood Razi se riwayat he ke Rasool ullah (Sallallahu Alaihe Wasallam) ne farmaya, Aurat ka apne Sone ke kamre (Bedroom) me Namaz parhna
Baraamde(Courtyard) me Namaz padhne se Afzal he aur iss ka pichli Kotrhi me Namaz parhna Agle Kamre me Namaz parhne se Afzal hai..
(Sunan Abi Daud, jild 1, safa 84 Sunan Baihaqi, jild 3, safa 131)

♥ Umme Salma Razi farmati Hai ke Nabi E Kareem S.A.W ne farmaya ke
Aurato ki behtareen Masjide unke Gharon ke Androoni Hisse hai..
(Sunan Baihaqi, jild 3, safa
131-133)

♥ ما صلَّتِ امرأَةٌ مِنْ صَلاةٍ أَحَبَّ إِلى الله مِنْ أَشدَّ مكانٍ في بَيْتِها ظُلْمةً . رواه الطبراني في الكبير ورجاله موثقون

Tarjumah- “Aap (Sallallahu Alaihe Wasallam) ne farmaya ke Aurat ki Namazo me se Allah ta’ala ko uss ki woh namaz sabse zyada mehboob
hoti hai jo wo apne Ghar ke taareek tareen Goshe(Ghar Ka Sabse Andhera Wala Hissa) me padhti hai..
(Sunan Baihaqi, jild 3, safa 131, Majmua Az Zawaid Jild 2 Safa 156)

* Imam Haismi Rah Farmate He Isko Imam Tabarani Ne Apni Kabeer Me darj Kiya He Aur Iske Sare Rijaal Siqah Hain..

Aap Salalallahu Alaihi Wassallam Ke Mubarak Daur Me Aurate Beshaq Masjidey Jaye Karti Thi Magar Aap
S.A.W Ke Jane Ke Baad Aurato Ne Woh Surat Ikhtiyaar Kar Liya Ke Unka Haal Ammi Ayesha Raz Yu Bayaan Karti Hain..

♥ Hazrat Aisha Raz irshaad farmati He”Aurato ne jo Nayi rosh ikhtiyaar karli he, Agar Rasoolullah S.A.W isko dekh letey toh Aurato ko Masjid se rok dete, jis tarah Bani Israil Ki Aurato ko rok diya gaya tha..
(Sahih Bukhari, jild 1, safa 120 Sahih Muslim, jild 1, safa 183
Muwatta Imaam Malik, Safa 184)

8) Saffo ki Kheriat wa Shariiat me fark..

Jaisa ke isse pehle Ahadeeso Me Malum hochuka ke Aurato ki Namaz apne Ghar me he Afzal he, lekin is ke bawajood agar woh Masjid me he Aakar Mardo ke sath unki Imamat me Namaz parhe,toh phir Aurat
Aur Mard Ki Saffo Ke Muttalik Bhi Fark He.. Mardo ki Saffo me toh Behtareen Saff Sabse pehli, aur Bad-tareen sabse Aakhri Saff he, jab ke Aurato ki Saffo ka Muamla iske Bilkul Barakhs he ke unki behtarin Saff sabse aakhri, Aur
badtareen Sabse pehli Saff hai Chunanche..

♥ Hazrat Muhammad S.A.W ka Irshaad he, Mard ke liye Behtareen Saff Pehli aur Bad-tareen Aakhri he, jabke Aurato k liye Behtareen Aakhri jabke bad-tareen pehla hai.
(Sahih Muslim, jild 1, Safa 182 Abu Dawood, jild 1, safa 99 Tirmizi, jild 1, safa 52 Nasaai, jild 1, safa 131 Ibne Maajah,Safa 70)

9) Salahyiat-e-Imamat me Fark..

Mard toh Imaam ban sakta he lekin Aurat Mardo ki Imam nahi ban sakti, Aur iss Baat Par Puri Ummat Ka Ijma Hai Dekhiye Al Mughni Wagaira
Iske Alawah Nabi E Pak S.A.W Ne Mana Bhi Kiya Hai..

♥ Hazrat Jabir Bin Abdullah Raz Se Riwayat He Ke Nabi E Pak Salalallahu alaihi Wassallam Ne Farmaya Ki Khabardar! Koi Aurat Mardo Ki Imamat Nahi Karaye..
(Sunan Ibn Majah Jild 2 Safa 15,16 Hd.no-1081, Sunan Kubra lil Baihaqi,
Musanaff IbnAbi Shaiba Ba'ab- Salatul Salaba)

10) Apne Imaam ko Mutambeh karne ke tarike me Fark…

Agar Imaam bhooll jaye Aur isko
Mutambeh (khabardaar) karne ki zarurat Pesh aaye toh Mard to Tasbeeh yani "Subhaan'Allah" keh kar Mutambeh kare, Aur agar koi
Aurat Mutambeh kare to Tasfeeq se, yani apne Daahne Haath ki Hatheli Baaye Haath ki Pusht pe maar kar
Mutambeh kare Chunanche

♥ عن أبي هريرةَ رضيَ اللهُ عنهُ عنِ النبيِّ صلى الله عليه وسلّم قال « التسبيحُ للرجالِ والتَّصفيقُ للنساءِ »

Tarjumah-Abu Hurairah Raz Se Riwayat He Ke Nabi (Sallallahu Alaihe Wasallam) Farmate he ke, Tasbeeh (Subhan Allah) Mardo k liye
aur Tasfeeq Aurato ke liye..
(Sahih Bukhari, jild 1, safa 160 Sahih Muslim, jild 1, safa 180 Abu Dawood, jild 1, safa 135)

11) Azaan wa Ikaamat ki Masnooniat me Fark Ek Fark Mard or Aurat ki
namaz me ye bhi he ke Mardo ke liye to Azaan wa Ikamat "Sunnat Muakkida" ke darje me Masnoon he aur Aurato ke liye na Azaan aur na he Ikamaat Masnoon hai Chunanche

♥ Hazrat Abdullah bin Umar Razi se
Sahih Sanad ke saath Naqal he ke"Aurato pe na Azaan he na Ikamat"
(Sunan Baihaqi, jild 1, safa 408)

♥ Huzoor Paak (Sallallahu Alaihe Wasallam) farmaate he, Aurato pe na Azaan he, na Ikamat, na Ghusal-e-jumma, Aur na (basoorat-e - imamat) Aurato se Aage barhna, balke unke beech me khadhi hon..
(Sunan Baihaqi, jild 1, safa 408)

♥ عن نافع عن ابن عُمَرَ أَنَّهُ قَالَ : لَيْسَ"عَلَى النِّسَاءِ أَذَانٌ وَلاَ إِقَامَةٌ

Tarjumah- Nafi Rah Riwayat Karte He Ibn Umar Raz Se Ke Rasool Ullah Salalallahu Alaihi Wassallam Ne Farmaya-Aurato Ke Liye Azaan Aur Iqamat Lazim Nahi..
(Sunan Al Kubra Lil Baihaqi Jild 2 Safa 169)

12) Farziat-e-Jumma me Fark..

Ek Aur Fark Mard Aur Aurat ki Namaz me ye he ke Mardo pe Jumme ki Namaz Apni Sharton ke sath farz he, jiske bila Uzzar Tark Karne pe Sakht Tareen Waeede(pakad) Ahadis
me warid hui he, lekin Aurato Pe Jumma na Farz he or na iske Tark pe unke liye koi waeed (Pakad) Chunaanche,

♥ عن أبي موسى ، عن النبيّ قال : « الْجُمُعَةُ حَقٌ واجِبٌ على كلِّ مُسْلِمٍ في جَماعَةٍ، إلا أَرْبَعَةٌ عَبْدٌ مَمْلُوكٌ أَوِ امْرأَةٌ أَوْ صَبِيٌّ أَوْ مَرِيضٌ ....« هذا حديث صحيح على شرط الشيخين

Tarjumah-"Nabi e Kareem S.A.W Farmate he, Jumma Haq he, Aur Bajama'at har Musalmaan pe waajib he, Ilawa 4 Aadmiyo ke..
1) Ghulaam… 2) Aurat…3)Bacha.. 4)Mareez..
(Sunan Abu Dawood jild 1,safa 153
Kitaab-ul-Aasaar, Safa 41, Baab: Jumme ki Namaz,Mustadarak Hakim
1/423)

* Imam Hakim Rah Farmate He Sahih Ala Sharte Sahihain (Bukhari Wa Muslim Ke Shart Pe Sahih Hai)
* Imam Zehbi Rah Ne Bhi Imam Hakim Rah Ke Qaul KiTasdeek Ki
(Takhreej Mustadarak Hakim Lil Zehbi)

♥GHAIR MUQALLIDEEN KE BAZURGO KE FATWE♥

1) Ghair Muqallid Ameer Yamaani rah ne "Sablus Salam" me,

2) Maulana Abdul Jabbar Ghaznavi ne "Fatawa Ghaznavia, p#27-28"
me,

3) Aur Maulvi Ali Muhammad Saeedi ne "Fatawa Ulma Hadees, jild 3, safa 149" me Fi Nafsuhu is fark ki tasreeh ki hai.."

4) Chand Dahay (Decades) Pehle Tak Maujoodah Hindustani Jama't Ahle Hadees Ka Bhi Yehi Maslak Tha Jaisa Ke Unki Kitab Nuzlul Abraar,
Risaalah Ta'leem As-Salaath Se
Ma'loom Hota Hai Jisme Aurto'n Ko Mardo'n Ki Tarah Sajdah Karne Se Mana' Kiya Gaya Hai..
(Tafseel Ke Liye Dekhiye Majmua' Rasaa'il Wa Maqaalaat Jild Duwwam)

♥GHAIR MUQALIDEEN KE DALAIL KA ILMI JAIZA♥

1) Malik Bin Huwairus Raz Kehte hain ke Hum Nabi Alaihe Salam ki Khidmat main Hazir huye, Hum Sab Hum Umar Aur Naujawan the (Yani Koi Aurat sath nahi thi) Nabi Alaihe
Salam ki Khidmat main Hamara 20 Din aur Raat Qayam raha, Jab hum Ghar Jane Lage toh Nabi Alaihe
Salam ne (Aurton ko Nahi Farmaya Balke Jo Mard aye the unko) Farmaya- "Namaz Iss Tarah Parhna Jese Tum Ne Mujhe Parhte dekha hai Aur Jab Namaz ka Waqt ho jaye toh Koi Ek Aazan de, Aur Jo Tum main Sabse Bada ho Woh Namaz Parhaye"
(Sahih Bukhari, Hd.no- 631, Kitab uL Aazan, Baab: Aazan ul Musafir)

JAWAAB-
Yeh Mukammal hadees he Kuch Log Aadhi Hadees pesh krke kehte hain Yeh Hukum Mardon aur Aurton ko he
Halan k Aurtain tou Sath thi he nahi.
Lekin Phir bhi Agar koi kahe ke Mardo aur Aurton dono ko Kaha Gaya hay toh bhi Nabi Alaihe Salam ke Pure Farman-"Jab Namaz ka Waqt hojaye toh Koi Ek Aazan de pe
amal karte hoye Apni Behan, Beti Ko Kaho ke Wo Aazan de, Phir Nabi Alaihe Salam ke Iss Farman-"Jo Tum main Sabse Bada ho Wo Namaz Parhay" Pe Amal Krte huye Apni
Dadi,Nani,Par Dadi se Kahe Ke Wo Tum Sab ko Namaz Parhaye, Agar aisa Nahi kar sakte Toh Zidd chor
ke Mann lein ke Yeh hukum sirf Mardon ke Liye Hay aur Maan Lo ke Mard aur.Aurat ki Namaz main Farq
Hai..

2) Ghair Muqallideen Ek Hadees Pesh Karte He Ke.. Umme Darda Rah Mardo Ki Tarah Namaz Me Baitha Karti Thi..
(Sahih Bukhari, Musanaff Ibn Abi Shaiba Jild 1 Safa 270)

JAWAB NO. 1
Ghair Muqallideen Kehte He Ke Yeh Umme Darda Rah Sahabiyya Thi Magar Yeh Galat He Jaise Ghair
Muqallideen Ke Harr Tehqeeq Majhool Aur Kamzoor Aur Mauzu Hoti he Magar Asal aur Sahih Tehqeeq To Yeh He Yeh Umme Darda As Shughra Tabii He Chunanche
*Imam Mizzi Rah Farmate He Ke Yeh Umme Darda As Shugra Tabi Mese Thi..
(Tehzeeb Ul Kamaal Lil Mizzi Jild 22 Safa 64)
* Issi Tarah Imam Ibn Hajar Asqalani Rah Farmate He Yeh Umme Darda As Shugra rah Tabi He Jinse Sirf Maqhool Ne Riwayat Kiya Hai
(Fathul Ba'ari Sharh Sahih Bukhari Lil Ibn Hajar Asqalani Jild 2 Safa 243)
* Imam Baddruddin Aini Rah Farmate He Yeh Umme Darda As

Shugra Hain Jo Tabi He yeh umme darda al kubra sahabiya nahi he..
Maqhool Ki Mulakat Umme Darda As Shugra(Tabain) Se Hui Thi Na Ke Umme Darda Al-Kubra Razi Sahabiyah Se..
(Umdatul Qari Sharh Sahih Bukhari Jild 6 Safa 101)

JAWAB NO. 2
Yeh Riwayat Isteerab Wali Riwayat He Joke Zaef hoti He Kyuki Yeh Umme Darda Se Sahi Sanad Se Alag Matan Ke Sath Alaida Asaar He Jisse Pata Chalta He Vo Namaz Me
Mardo Ki Tarah Nahi Baitha Karti Thi Chunanche
♥ Ibrahim Abi Ablah Se Riwayat He أُمَّ الدَّرْداء تُصلِّـي مُتَربِّعة

Tarjumah- Umme Darda Rah Ne Chaar Zanu Baithkar Namaaz Ada Ki
(Tehzeeb Ul Kamaal Lil Imam Mizzi Jild 22 Safa 468, Tuhfa Al-Akhyaar, vol 2, pg 338, Dar Balansiyya)

JAWAB NO. 3
Ghair Muqallideen Ke Nazdeek Ummatiyo Ka Qaul Aur Fail Hujjat Nahi Agar Quran Ahadees Se Takraye..
(Tareeq Muhammaddi Safa 54 Issi
Tarah Sahabi Ka Qaul Wa Fail hujjat Nahi He Dekhiye At Taajul Mukallal Lil nawab Sahab Bhopali Safa 292,
Fatawa nazeeriya Jild 1 Safa 340 Wagairah)

Chunanche Umme Darda As Shugra Tabi Ka Qaul Upar Ke Sahih Tareen Ahadees Ke Khilaf He Lihaza Ap Tark Kardein..

JAWAAB NO. 4
Imam ibn Hajar Asqalani Rah Farmate He Ke Akela Tabain Ka Amal Hujjat Nahi Agarche Vo Usool Ke Khilaff Bhi Na Hoto..
(Fathul Ba'ari lil Ibn Hajar Jild 2 Safa 243)

Lehaza agar Usool E Hadees Ka Zabta He Ke Akela Tabain Ka Amal Hujjat He Nahi Toh Ghair Muqallideen Nabi S.A.W Aur Sahaba Ko Chordh Kar Ek Tabi Amal Ko Kyu Leke Baith gaye He!!

♥ ASLAF-E-UMMAT KE
QAUL♥

1) Imam Baihaqi Farmate Hain

ما يفارق المرأة فيه الرجل من أحكأم الصلاة راجع إلى الستر

Tarjumah- Aurat Aur Mard Ki Namaz Me Fark Karne Wali Cheez Yeh Hai Ke Aurat Namaz Uss Tarah Parhe Jo Uske Liye Zyada Poshida
(Satr) Ho..
(Sunan Al Kubra Lil Baihaqi Jild 2 Safa 222)

2) Imam Nawawi Shafi Rah (631–676 H) Farmate Hain..

قال الشافعي رحمه الله فى المختصر :ولا فرق بين الرجال والنساء في عمل الصلاة، إلا أن المرأة يستحب لها أن تضم بعضها إلى بعض وأن تلصق بطنها بفخذيها فى السجود كأستر ما يكون، وأحب ذلك فى الركوع وفي جميع الصلاة، وأن تكثف جلبابها وتجافيه راكعة وساجدة لئلا يصفها ثيابها، وأن تخفض صوتها وإن نابها شيء في صلاتها صفقت، هذا نصه

Tarjumah- Imam Shafi Rah Apni Al-Mukhtasar Me Farmate He Ke Aurat Aur Mard Ki Namaz Me Fark Nahi
Hai, Siwaye Iske Ke Aurat Apne Badan Ko Semat Le Aur Sujood Ke Waqt Apne Ranno Ko Pait Se Milakar Sajda Kare Aur Yehi Zada Poshida (Satr) He Aur Ruk Me Aur Puri Namaz Me Bhi Aur Yehi Qaul Imam
Shafi Ka Hai..
(Al Majmoo Sharh Muhazzab Lil Nawawi 3/495)

3) قال أصحابنا: المرأة كالرجل في أركان الصلاة وشروطها وأبعاضها وأما الهيئات المسنونات فهي كالرجل في معظمها وتخالفه فيما ذكره الشافعي، وىخالف النساء الرجال في صلاة الجماعة في أشياء …

Tarjumah- Hamare Ashab Kehte He Ke Aurat Kuch Jagah Namaz Me Mard Jaisi Nahi Jo Imam Shafi Rah Ka Qaul He.. Aur Aurat, Mard Se Ba-
jamaat Namaz Me Fark Hai..
(Al Majmoo Sharh Muhazzab Lil Nawawi 3/495)

4) المراة تخالف الرجل في افعال الصلاة

Tarjumah- Shaikh Abdul Hai Lucknawi Rah Farmatey Hain-Aurat Aur Mard Ki Namaz Ke Harkat Me Fark Hai..
(Al Si'aayah Jild 2 Safa 205, Suhail Academy)

5) قال أحمد: والسدل أعجب إلي . واختاره الخلال . قال علي رضي الله عنه: إذا صلت المرأة فلتحتفز ولتضم فخذيها وعن ابن عمر رضي الله عنهما كان يأمر النساء أن يتربعن فى الصلاة

Tarjumah- Imam Ahmad (Bin Hanbal) Rah Farmate Hain-Mere Nazdeek Sadl Behtar Ha (Aurto Ke Liye Namaz Me)
(Al Mugni Lil Ibn Qudama Hambali 2/259, Dar Alam Al-Kutub)

6) قلت : كيف تسجد المرأة وكيف تقعد للتشهد؟ قال: كيف كان أستر

Tarjumah- Abdullah Kehte He Me Ne (imam Ahmad) se pucha Ke Aurat Ki Sajda Aur Tasahhud Ki Kaifiyat Kaisi Ho? Imam Ahmad farmate He- Jo Uske Liye Zada Poshida(Satr) Ho.
(Masa'il Al Imam Ahmad Bin Hanbal Riwayat Ibnihi Abdillah Ibn Ahmad, Al Maktab Al Islami Safa 79)

7) Aur Do Qaul Hai Jisme Ek Yehi Qaul Hai Jamhoor Ka Qaul Ki Tarah Hai Ke Aurat Ko Jitna Hosakhe Satr Lupt Hokar Namaz Parhe Jo Mard Ke Liye Nahi Hai Yeh Qaul Al

Mudawwanah Tul Kubra Me Maujopd Hai..
(Kifayat al Talib al Rabbani,Matba'ah al Madani, 1/551,552)

Mere Islami Bhaiyon Ab Dekhte He Asli Salafi Kaun Hain!!!

Allah Hume Haqq Janne Aur Samajhne Ki Taufeeq Ata Kare..

Ameen..

Aurat Aur Mard Ke Namaz Me Farq Ke Dalail